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THE

MISSIONARY MAGAZINE

AND

CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

THE LONDON MISSIONARY SOCIETY.

VOLUME III.

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No. XXXII.] [JANUARY, 1839.

THE

MISSIONARY MAGAZINE

AND

CHRONICLE.

TORTURES INFLICTED AT A HINDOO FESTIVAL.

HINDOO FESTIVAL.

Of the numerous self-inflicted tortures still resorted to by the Hindoos in almost every part of India, under the deceitful hope of expiating sin and securing peace to the troubled conscience, the practice, of which the above engraving is given in illustration, must be regarded as among the most painful and distressing. The particular instance now offered to the notice of our readers was observed by the Rev. W. Beynon, at a Hindoo festival celebrated in June last, near Belgaum, of which, under date of July 25, he furnishes the following account :—

"Last month I visited a festival about sixty miles north-east of the station. The object of worship is commonly called Yellemma, which means in Canarese, 'the mother of all.' It is one of the forms of Parvatee, the wife of Shiva. During the three days I was at the festival, I witnessed the most revolting scenes. The remark made to me by a native Christian, as he looked upon the spectacle, was, 'Come, let us flee and leave the place, for this is literally Sodom and Gomorrah.'

"A great number of people displayed their superstitious and frantic devotion at this festival by *swinging*. Some were suspended by hooks pierced through the tendons of the back; others were suspended by hooks penetrating the tendons of the legs. The latter was a scene I had never before witnessed. This mode of swinging appeared much more painful than the former, as those who underwent it could only endure being suspended for a short time. I can hardly describe my feelings at first in the midst of such abominations; but however painfully I felt it, I considered it my bounden duty to lift up my voice against the pollutions and iniquities of the place. Many appeared to feel and acknowledge the force of what I said. Some fell at my feet, lamenting what they had done, and saying that they had done it in ignorance; others declared they would not discharge the vows they had taken upon them. For these vows they assigned different reasons, but all of a worldly nature. The chief reason assigned was that of recovery from sickness. The devotees were mostly of the Shoodra caste."

Such statements as the preceding must always prove the occasion of deep regret and sorrow to the Christian mind, and would, therefore, tend to no valuable purpose, unless regarded as showing the urgent necessity which exists not merely for unrelaxed, but greatly augmented exertion on behalf of India, whose moral and spiritual condition still, to a fearful extent, accords with the most awful scriptural representations of the state of the heathen world in the sight of a just and holy God. In connexion with the present subject, however, it may be stated on the united testimony of many of our brethren in India, that the idolatrous festivals of the Hindoos are gradually declining, both as it respects external splendour, and the numbers attending them; and the Missionaries are unanimous in the opinion, that if ever there was a time when, under God, effectual exertions might be made to turn these long deluded people from darkness unto light, that time is the present.

MADAGASCAR.

Accounts have just come to hand from one of our Missionary brethren who visited this island in August last, correcting a mistake in the name and other circumstances of the individual who suffered martyrdom last year, and conveying the mournful tidings of another native Christian having been put to death by the heathen rulers, whose enmity against the Christians seems as strong as when the last accounts were received. The name of the person who suffered is Rasalama instead of Rafaravavy. We hope to give the particulars in the next number.

PRESSING CLAIMS OF THE LONDON MISSIONARY SOCIETY.

At no former period in the history of the Society has the Lord given more abundant and decisive testimonies to the word of his grace, than those which, within the last few months, it has been the privilege of the Directors to transmit to the members and friends of the Society; and never have the claims of numerous portions of mankind, who have evidently arrived at a crisis in their history, been more strongly enforced upon the attention of the Society than those of the inhabitants of India, Africa, the South Sea Islands, and the West Indies, have been. On their behalf the Directors feel that the most prompt and vigorous efforts are demanded. Seldom, if ever, have the appeals of our brethren in some of the most important stations abroad, for additional labourers, been so urgent and often reiterated, as within the last two or three years. When these appeals began to arrive, the Directors could only meet them with expressions of humiliation and regret; and it was long their reluctant and painful duty to reply in effect to those who, sinking under the accumulating pressure of excessive labour in exhausting climates, had appealed unto them for help; "We are anxious to send you relief, we are encouraged to believe that the churches would cheerfully sustain the additional expense this would incur, but we have not men qualified and willing to go forth." The churches throughout the land were informed of the great deficiency of pious and suitable men for the work, and a spirit of prayer to the great Lord of the harvest, was extensively excited, that He would send forth more labourers. These petitions were not offered up in vain; a larger number of men, duly qualified by piety and ability, offered themselves for the work than had ever been known during any equal period since the formation of the Society.

The Directors were thus enabled to meet to some extent the pressing claims that had been so long and so affectingly urged upon them, and sixty-one individuals were sent out during the period embraced in the last Annual Report of the Society. Twenty-three additional labourers have been already sent forth during the present year, and several more are about to embark for South Africa. Ten additional students have also been received, and are pursuing their studies under the auspices of the Society. The claims of the Missionaries, and the peculiar state of the chief Missions of the Society, will admit of no relaxation of effort without imminent danger to the success of the measures now in progress. All must be vigorously sustained, and some of them rendered still more efficient as soon as practicable. Holy and devoted men are prepared to go forth, and the Directors are only deterred from extending the operations of the Society by the deficiency of its income to meet its expenditure, even on its present scale.

Though the income of the last year exhibited a considerable increase above that of the previous year, it was less than the expenditure by about £6,500. Towards making up the deficiency, about £2,400 have been received; including which the contributions of the present have been nearly equal to those of last year; but the enlarged operations of the half-year, that has elapsed since the period at which the Annual Report was closed, have increased the excess in the expenditure to upwards of £11,000.

To meet this expenditure, the Directors have been under the necessity of diminishing those funds which, from the commencement of the Society, it has been considered necessary to have in advance of the receipts of each current year, but which are now so reduced as not to be more than adequate to carry forward their operations for three or four months. Below this amount, it must be evident to all who consider the heavy responsibility of those who conduct the Society's affairs, and the fact that the bills drawn by the Missionaries, often

amounting to several thousand pounds by a single arrival, and that the money required for supplies must be provided, whether adequate contributions have been received or not, this sum cannot be reduced without extreme embarrassment, or danger of arresting the progress of the work.

From this short account, the Directors feel assured that the friends and supporters of the Society will see the strong necessity that exists for immediate efforts of such a character as may to them appear best suited to raise the annual income of the Society to an amount equal to the increased expenditure which the number of Missionaries now engaged renders indispensable. Every friend of the Society will feel that it would have been better to have detained in this country the Eighty-four individuals who have gone forth within the last 18 months, than that their efforts should be crippled for want of support. Besides those now in the field, others are ready to embark for stations where their aid is most urgently required. Several, as already stated, expect to leave during the present month for South Africa, and a still greater number are duly prepared, and will embark for India and China shortly, if the means be furnished to send them forth.

The Directors now present this brief statement of the pressing claims of the Society to its members and the friends of Missions throughout the country, desiring to feel more deeply themselves, and to press upon all who co-operate with them in this great work, the conviction that they are not their own, that they are bought with a price, and that not of corruptible things as silver and gold, but the precious blood of Him who, by the arrangements of his providence, and the claims of the heathen, no less than by the injunctions of his word, and the constraining influence of his love, calls upon all who profess his name to come up to the help of the Lord, to the help of the Lord against the mighty.

HEATHEN FESTIVAL AT COMBACONUM, SOUTH OF INDIA.

The subjoined account of a great idolatrous festival held at Combaconum, in March last, and of the efforts made by means of the reading and distribution of religious tracts, and the preaching of the Gospel, to diffuse among the deluded multitudes attending it, that knowledge which is able to make wise unto salvation, has been lately received from Mr. Nimmo, the Missionary labouring at the above station. In addressing the Foreign Secretary on the subjects now noticed, Mr. Nimmo, whose letter is dated 22nd March, observes :—"Knowing you will be interested with a brief description of the Mahamahum, one of the most popular heathen festivals, which occurs here once in 12 years, I have the pleasure to forward the following literal translation of a common Hindoo story with reference to it; and also a few extracts from my journal bearing on the same point :—

Fabulous Account of the Origin of the Festival.

"The Ganges besides taking upon itself the form of water, sometimes at its pleasure assumed the form of a handsome woman. After a certain time, that form became very uncomely, which caused it much grief, upon which the Ganges went, and complained to Bramah. Bramah desired it to go and ascertain the cause from Seven, who he said would give the necessary information. Ganges, hearing of this, went to Seven and said, 'Didst not thou fetch me from the Dhevalogum* to this earth on the hair of thy head? How is it then that my original beauty has been thus deformed?' Seven in reply said, 'Because many millions of great sinners have visited and bathed in you, and because you have borne away all their sins, and shown them the good way; all their sins have surrounded you, and this deformity has happened to you. However, I will cause an holy bathing to originate in Combaconum, and grant to it the virtue of removing all sins. I shall there be known by the bank of the holy bathing by the name of Vesooveasooren, and Parvathee by the name of Veesalatchee. At that great Mahama-

* World of the gods.

hum, once in twelve years, even when the planet Jupiter comes into the sign of Leo, should you leave this and go to bathe there, your sins being removed, you will again obtain your original beauty. As many will come to that bathing, so must you.' ''

According to the above story, the deluded Heathen believe that the very waters of the Ganges flow into this Tank once in twelve years, and that it is thereby rendered efficacious to the removal of all sins. Hence persons from almost every part of India come here on the day appointed; and in order to make this festival more popular, all the great cars in Combaconum are caused to be drawn on the day previous to the bathing.

Mr. Nimmo then furnishes the extracts from his journal, giving a view of his engagements and proceedings at and during the festival, in conjunction with the native assistants employed at the Combaconum station :—

Appearance of the Town.

March 7.—This forenoon having made all necessary arrangements for the work before us, we united in prayer, and sought the Divine direction and blessing on the labours we were about to commence. In the afternoon we went into the town, and took our stand in one of the school-rooms, not far from the great Tank Mahamahum. All the houses having undergone a thorough repair, and tatts being put before them, the town wore a grand aspect. The streets I found pretty thickly crowded. Bandies and palanquins, from all directions, were seen to pour in. Men, women, and children of all classes and tongues, incessantly walked to and fro. Here were persons from Madras, Jaffna, Coimbatore, Cuddapah, and other countries, mingling together, their whole soul bent, as it were, upon serving Baal. Combaconum, though confessedly a large town, now appeared insufficient to hold the unusually large concourse of people that were gathered together, so much so, that some hundreds of these poor creatures were obliged to make open fields and the shades of large trees their resting places. Small pialls and huts in Combaconum, which could be had at other times for a single fanam for a whole month, now rented at a rupee, or more, for only two or three days. Mendicants of all descriptions occupied the sides of the streets. Great preparations were making for drawing the idol cars. In the midst of all this noise and pomp, I bless God, we were enabled to proceed in our work with much calmness. I preached three times on this occasion, and three of the assistants read tracts and portions of Scripture, and preached alternately till we were all quite exhausted. Our hearers heard us attentively. We had no contentious persons to trouble us; all was peace and quiet. In the afternoon we distributed about three hundred tracts, and could have distributed four times that number, but preferred economising our stock and disposing of it with discrimination. Several individuals from Jaffna thankfully accepted tracts, and spoke kindly of the Missionaries and their work there. During the night, I was frequently awakened by the deafening noise of the drums, and fire-works, and the hum of the multitude.

Description of the Idol-cars.

The drawing of the cars commenced at eight o'clock in the evening. The number of these, with the names of the several idols borne upon them, and the number of persons employed to draw them, were as follows :—

Number of Cars.		Name of the Idol.	Number of Persons.
3	Cars	Coombeasooveren	16,000
1	—	Someasooveren	3,000
1	—	Nakeasooveren	5,000
1	—	Kaseevesoovanadhen	3,000
1	—	Banahpooresooveren	5,000
1	—	Ramasawmy	4,000
1	—	Chakarapanee	4,000
1	—	Sarangapanee	12,000
1	—	Veerahswamy	4,000
1	—	Anoomunthen	1,000
12			57,000

Of the above cars, the first seven belong to the Esooveren Pagodas, and the last five to the Vishtnoo Pagodas.

Beside the above cars, six other chaparums, or chaises, were carried on men's shoulders, three of which, named Kalatheesooveren, Kambatta Veesoovanadhen, and Abimooktheesooveren, belong to the Esooveren Pagodas; and three to the Vishtnoo Pagodas, named Varadharajah Peroomal, Gobala Swamy, and New Varadharajah Peroomal. The number of persons employed to carry them were above 1,000; making altogether 58,000 persons. Independently of this large total, many others who came to see the festival voluntarily shared in the labour.

The various chaparums, or chaises, on which the idols of both Esooveren and Vishtnoo Pagodas were borne on the eight days antecedent to the car festival and the day following immediately after it, were as follow :—

In the Esooveren Pagodas :—

1st Day, Common Chaise.

2nd Day, The Kalbaca Veerootchum.*
3rd ,, The Devil.
4th ,, The Elephant.
5th ,, The Bullock.
6th ,, Kailasam.†
7th ,, Flower Chaise.
8th ,, The Horse.
10th ,, The Bullock.

In the Vishtnoo Pagodas :—

1st Day, Common Chaise.
2nd ,, The Full Moon.
3rd ,, The Serpent.
4th ,, The Brahminy Kite.
5th ,, The Monkey.
6th ,, The Elephant.
7th ,, The Flower Chaise.
8th ,, The Horse.
10th ,, The Chaise, without top.

Mr. Nimmo, and the native Evangelists, having continued their labours in the same manner as on the preceding day, the former thus proceeds :—

Loss of life by Car-drawing.

March 8.—This evening, the drawing of the remaining cars was commenced. All night the hum of the multitude was heard more than two miles from the town, and it was as the rushing sound of the mighty ocean. I have since been informed, that several men, women, and children were crushed to death by the mob, and that a great number of children were missed in the crowd. Oh! the awful infatuation of this people! The ponderous car of Vishtnoo, though drawn all night by upwards of 12,000 men, was moved only a few yards from the starting point.

Bathing in the tank.

March 9.—This morning, as usual, we united in prayer, and proceeded to our work. Going through one of the streets both myself and my people were almost crushed down. With no small difficulty, we reached the school-room. Thousands upon thousands were returning from the Tank as filthy as could be imagined. The water having been previously pumped out of it, the people simply daubed themselves with the clay or sediment remaining in the Tank, and were running to the river Cawvery to wash themselves clean. Brahmins were seated on the steps of the Tank to receive money from all those who bathed in it. Red olai leaves, black beads, a red stuff, called Koongoma, saffron, limes, flowers, fruits, betel-nuts, and cocoa-nuts, were thrown into this reservoir in abundance; and some of the rich natives threw in pearls, and stones of value. Here the Brahmins, Soodras, and Pariahs seemed to have forgotten all distinctions of caste, and mingled together in bathing in this sacred Tank, so renowned for its supposed efficacy in removing all bodily and spiritual pollution. During the day, the Rajah of Tanjore and other great men came with great pomp to the Tank to bathe.

Preaching, Distribution of Tracts, &c.

Amidst all this noise and bustle, the Lord graciously privileged me to preach to large crowds of people. Four of my assistants also alternately read scriptures and tracts. Our hearers were remarkably attentive and patient, and appeared to be interested with all they heard. Not one exhibited a contentious spirit. Most of our hearers were persons from distant countries. The hours of our labour were from nine o'clock in the morning till four in the evening. About 2000 tracts were distributed on this occasion. The call for them was great, and I was glad to find some of the people afterwards carefully reading them. In the evening, I sent the school assistants and students in two different directions, and they reported they preached to upwards of 250 persons, and gave away about 100 tracts.

March 10.—This morning, as usual, we again united in prayer and proceeded to our work. In my way to the school-room, I distributed about fifty tracts. Though the multitude had somewhat decreased, the streets were still thickly thronged. From the school-room, I preached three times to very large and attentive congregations. Three of the assistants were also engaged here in reading scriptures and tracts, and in preaching to the people. Three other assistants were engaged in the same work a small distance from the school-room. Our hearers heard us very quietly, and thankfully received tracts. Only one individual, after having received a tract, tore it to pieces, and threw it in my face. My other hearers, however, were much displeased with him for his disgraceful conduct. After much reproof, the man appeared to be humbled, and openly acknowledged his fault. The whole number of tracts distributed on this occasion were upwards of 800. In the middle of the day, the school assistants and students conversed with many that were returning home, and distributed about 200 tracts more. In the afternoon, we again united in prayer and went to the school-room. Here, I and my assistants once more raised our voices against idolatry, and proclaimed to them salvation through a crucified Saviour. In conclusion, we preached to them of the awful realities of the great day of final retribution. Distributed, on this occasion,

* A certain fabulous tree, supposed to be in the invisible world bearing all kinds of fruits, and to be imperishable in its nature.
† The invisible world, inhabited by Seven.

about 600 tracts more. In the evening, we held a special social prayer-meeting, when three of the assistants engaged in prayer for the outpouring of the Holy Spirit upon these dry bones of the valley.

March 12.—Held divine service in one of the school-rooms. I expounded and applied the history of Jonah the Prophet, and the people of Nineveh. The silence and attention of my hearers during the whole of my discourse were indeed remarkable. More than two hundred persons were present. When I came to treat upon the omnipresence and omnipotence of Jehovah as manifested to Jonah; and His great mercy as extended to the people of Nineveh on their repentance, two of my hearers exclaimed, "How true this is! Is this not delightful? What a pleasure to hear these good things!" After the service we distributed about 150 tracts. The people were very eager to receive tracts. When we take a survey of all that our eyes have seen and our ears heard of the destructive and self-debasing works of idolaters, how much reason have we to commiserate these devotees of the wicked one, pray more earnestly than ever for their conversion to God, and come forth to the help of the Lord, to the help of the Lord, against the mighty. "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? Pluck it out of thy bosom. Gird thy sword upon thy thigh, O most mighty, with thy glory, and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness, and righteousness, and thy right hand shall teach thee terrible things." Amen.

The labours reported in the extracts of the journal from which the foregoing details have been derived occupied a period of six days; and during that interval only, the Gospel of Christ was preached to the people by Mr. Nimmo and his devoted fellow-labourers, probably on not less than forty different occasions, and the number of Christian tracts distributed amounted to nearly 6,000.

BENARES.

In December, 1837, the Rev. R. C. Mather proceeded with his native assistants on an itinerant excursion to the South-east of Benares, in the direction of Gaya, which employed his attention and energies for several successive weeks. The annexed passages from his journal will be read with much interest, as displaying the general character of his labours during the period to which they refer, and the promising circumstances in relation to the people, by which they were accompanied. Among the incitements to an augmentation of holy zeal, prayer, and vigorous effort on behalf of the blinded and deluded multitudes of India, will be particularly noticed the improved state of mind on the subject of Christianity, and the friendly demeanour towards those engaged in its diffusion, which the natives are beginning to exhibit. The spirit of religious inquiry, blended with a marked abatement of hostility to the Gospel and a more candid and serious examination of its character and claims, seems to be increasingly manifested among them; while the growing disposition they evince to throw off the chains of caste by openly encouraging habits of domestic and social intercourse with the avowed disciples of Christ, affords to the Missionaries opportunities for the promulgation of the saving doctrines which they teach never before enjoyed by them. One of the places first visited by our brother after he left Benares, was Ramnagur, where the following incidents occurred:—

Conversation with the Natives.

Dec. 13.—At noon had a visit from four of the Raja's dependents. One of them is a young pundit who has just read through the Jaghu Kaumadi, or first elementary work on Sanscrit Grammar. All of them were eager to learn what we had to communicate, and each received books and tracts. An hour afterwards we had a visit from a Zemindar, a talented man, but a thorough infidel. He said that he had all our books in his possession, and had read them, but had not found in them any such striking truth as carried conviction along with it. In conversation on this point it came out that he was not grounded in the principles of even natural religion; he confessed that there might be a God, but maintained that the soul of man was not immortal, and demanded of us to prove it. This I endea-

voured to do, from the consideration of its nature as invested with powers for which there is not full and adequate employment in the present life; from the possession of qualities which on the supposition of its mortality are absolutely injurious to its interests in the present life; from the nature of the growth of its powers, almost dormant in infancy, and only ready for use and action when the time of death draws near; and also from the present unequal state of rewards and punishments. He could not answer these arguments, but did not appear convinced. He said religion was only for those who could not think for themselves; but he paid a compliment to the English nation, as possessed of more science than any other people. He then took his leave, promising to come again.

In the evening preached in the market-place, and the people appeared greatly impressed. Not one of them said a word in reply. As we were retiring we were followed by ten persons, among whom were two Mohammedans, who all sat with us more than an hour in the tent conversing on the subject of Christianity, and finally joined us in our family worship. All said, "that every thing they heard was good; that there could be no harm in thinking on such subjects, but that there must be good." The occurrences of to-day have greatly encouraged me. It seems that something will be done in this place. Mirza wishes me to stay a week longer than I had intended. However, we must wait and see; O for a harvest of souls.

Hindoo Inquirer.

Dec. 14.—In the evening preached in the market-place; the congregation appeared larger than before; but many unruly persons were present, who had come apparently only to mock. Four of the individuals who attended our worship last night came again to-night, and seemed much gratified. After worship, I received information that in the mean time a Hindoo (a Kshattré) had come wishing to see me, but finding others present went away, saying, that he would come again after the service had concluded. He came accordingly, and told me that it was his wish to become a Christian, and his object in coming by night was to prevent his visit from being known. He expresses a desire to go with us to Benares. His brother is a servant of the Raja, and has received 10 bighas of ground from him, the produce of which is the support of his family. He says he wants nothing from us but to know the truth, and that he will labour for his own support. He had heard the Gospel first in Benares, and subsequently at this place. His appearance, which is that of extreme poverty, might lead to the supposition that his only motive is to better his condition. However I have resolved on not rejecting him, and may the Lord gather him into his fold.

Kind reception of a native Missionary by a Chaudri.

Mirza went to the Bazaar, and entered the shop kept by the headman, with whom he conversed on the subject of religion. Others, also, were present, and the headman, or Chaudri, was so much pleased with what Mirza said, that he invited him to sup. Mirza tried to excuse himself, but the Chaudri would not be denied, and our friend sat down with the good man and his wife and children. Such an occurrence is a great thing in this country. When parting, the Chaudri gave Mirza presents of fruit. These are encouragements, and we gratefully own the hand that gives them.

Mr. Mather and his native assistants proceeded in their arduous labours, preaching the Gospel and holding conversation with the people on religious topics, until the 20th of December. During that interval they entered a small town or village, called by the natives, Mughal ka Sarai, where an impression in favour of the Gospel appeared at first to be produced, but on revisiting the place at the time above specified, Mr. Mather found with much regret that this feeling had not lasted, and only one instance calculated to yield encouragement met his notice, to which he thus refers:—

Hindoo Pilgrim impressed by the Truth.

Dec. 20.—The interest felt in us at Mughal ka Sarai, has evaporated. There has not been one visiter to-day. The majority have seen what there was to see, and have heard a little, and they do not wish to hear more. In these circumstances I began to regret that we had come to so small a place, when a pilgrim on his way to Gaya, came to see me. On conversing with him I found he was a resident of Mirzapore. He had in his possession the Book of Genesis, an the Gospel of St. Luke, given him two or three years ago, by some Missionary at Mirzapore. The former he had read till he knew it almost by heart. I advised him not to go to Gaya, explained the Ten Commandments to him, and endeavoured to show him by them the folly of idolatry. He seemed impressed, said that he had a great desire to know the truth, and in whatever way it could be found, he was willing to adopt that

way. I then invited him to come along with us, to hear our instructions, and join in our devotional exercises, and he consented. May the Lord change his heart, and bring him to the love and service of himself.

On the 21st Mr. Mather returned to Benares, accompanied by his assistants and the pilgrim, whose name, he states, is Bihari Lal. Having left Benares again on the 27th, Mr. M. resumes his narrative at that date as follows :—

Controversy with a Hindoo Priest.

Dec. 27.—To-day, Narapot and Mirza, with Bihari Lal, arrived from Benares, at Sadraza, and in the evening we commenced our operations. Had a congregation of nearly 100 persons, and an excellent opportunity of declaring the truth. The Parohit* did all he could to oppose us, first by argument, and then by abusing our religion; but the people wished to hear, and once or twice when he brought forward something in opposition and received an appropriate reply, the opinion of the whole crowd seemed turned against him. I indulge ardent expectations, that as we have now such a strong force we shall be able, by the blessing of God, to do something effectual.

Dec. 30.—In the evening held service in the Bazaar. Had as large a congregation as before; the people all heard attentively, and were peaceful when we retired. The Parohit has almost given up his opposition, he promises to come to the tent to-morrow. I understand that a good impression is being produced in the place. After our evening worship, the pilgrim Bihari Lal, who gave up his caste some time ago, expressed his wish to be baptised. I had a long conversation with him in private, and advised him to continue some time longer reading and praying, and investigating the truth. This he promises to do, but says that he would like to be baptised now. He has certainly made a good progress in the Gospel for the short time he has been with us; this I attribute to the care with which he had read the books received two or three years ago, and his professions and ardour are very pleasing. He urges the case of the eunuch baptised by Philip, as a reason why he should be baptised. I promised him to think of it.

After leaving Sadraza, Mr. Mather proceeded to Muaniah, a village near the River Durghauty. Having encamped in the vicinity, and made the necessary preparations for the continuance of his labours, our brother resumes :—

Encouragements among the Villages.

Jan. 2.—In the afternoon went into the village, and on a hill in the midst of it, where we could see all, and all could see us, I preached the Gospel. About 50 persons were present, including the Jamadar, and his people. He had come to see me in the morning, and I had given him a tract. They all heard with apparent delight; a Parohit resides here, who is a very young man; he came, but could not make out any case for idol worship. He gave us two Shlokas on the virtues of Mahadeo, of which the meaning was, that if all the earth was ink, and all the trees pens, they would not suffice to write his praises. In reply we gave him two from a Purana, in which it is said, that the worshippers of Mahadeo are all hypocrites (pákhandí) and the enemies of the true Shastra. He could make no reply.

Jan. 7.—Sabbath. About noon, at Sahanabad, had a visit from ten of the Shio Narayanis, including the Maharit or superior, and the Kshattré, who had come yesterday. Most of these had been with us before. They wished me to give them an abstract of Christian doctrine, that when we were gone they might remember it. They asked how Christians were made? what was their daily walk and conversation? and how they might themselves become Christians? They approved of every thing I said, and so far as appearances go, I have never seen a body of men more prepared to receive the Gospel. If we had a native preacher ready for them, there would, in all probability, be a church here in a few months. I have given them parts of the Gospel, and have promised to come again amongst them.

Having continued his itinerant engagements to the 24th of January, Mr. Mather returned on that day to Benares. Referring at a subsequent period to the encouragements experienced by him as a Missionary of the Cross during the interval embraced in the journal which furnishes the preceding details, he observes :—

" This tour has greatly cheered me, and given me a new idea of the work. The state of the Mussulman mind has especially interested me; and if the Lord spare me, I shall certainly endeavour to do more for them than I have done hitherto."

* Priest.

Mirzapore.

The return of Mr. Mather to Benares on concluding his itinerant labours has been mentioned in the preceding article. From that period he pursued his stated duties in connexion with the Benares Mission, until the beginning of May, when, in conformity to instructions from the Directors, he removed to Mirzapore, a large commercial city, about 30 miles south-west of his former station. The favourable circumstances under which, through the Divine blessing, he entered on this new and important sphere of Missionary exertion, together with a view of the general character of the place and its inhabitants, are communicated in the following extract of a letter from Mr. Mather to the Foreign Secretary, dated Mirzapore, May 28 :—

Through the kindness of Divine Providence, we succeeded in conveying all our furniture to this place, and reached it in the early part of this month with no other inconvenience than a partial indisposition which was removed by two or three days' rest. Since I have been here, by the help of a manuscript map lent me by a kind friend residing in Mirzapore, and my own observation, I have been able pretty well to acquire the topographical details of the place. The city is in length about a mile and a half direct measurement, and about the same in breadth, and its population as estimated in a census taken some little time ago, is about 60,000, about a third of the population of Benares, as estimated on the same principle by Mr. Prinsep. Being a new city, it has had the benefit of the counsels and directions of an European magistrate, who has let out the ground only on the condition that the holders should build substantial houses, according to a plan drawn up by himself. The effect of this has been to produce a really handsome city, convenient for health and trade; and, last not least, most favourable, in the wideness of its well-arranged streets, for Missionary operations. In its general appearance with respect to the crowded state of its bazaars, and the respectable appearance of the inhabitants, it very much resembles the best part of Benares, though the great trade that is carried on, gives it a yet more busy appearance. Hamilton, in describing Mirzapore, says of it, "that it is one of the greatest inland trading towns in Hindostan, and the mart of all the cotton from Agra and the Mahratta countries. The native residents are more remarkable for their active industry than in any part of the Company's dominions out of the three capitals. To this they have been stimulated by the enterprise and energy of the British indigo planters and merchants settled among them. From this it will appear in every respect to be a most important place, and one of which it is desirable we should take possession and well occupy for the Redeemer. From the difference of circumstances, we shall probably find considerable dlfference in the native mind. Instead of the learned or dignified ease of Benares, we shall have here the turmoil of an incessant activity; instead of the pride of birth or learning, we shall have here the fulness and pride of wealth; whether these will be more readily and successfully overcome by the Gospel is yet to be seen, though doubtless activity is a better preparative than indolence, and the pleasure of honest gains than the bread of idleness or deceit. Still the pride and the sensual excesses of fulness may more than counterbalance all. It is, however, a consolation that in primitive times the Gospel told more successfully in Corinth than in Athens. Would that we could hear that same voice cheering us which spoke in a sentence such volumes of comfort to the Father of the Corinthian church, that we might be able with him to say, "Having this ministry we faint not."

On account of the season, and the numerous engagements immediately connected with our removal, I have not as yet been able to commence out-door operations. However, some arrangements are now completed, and in a day or two I hope, under the Divine blessing, to make a beginning. * * Four Missionaries in Mirzapore, with an adequate supply of native readers and catechists would, under God, be probably able not only to evangelise this city, but carry the Gospel successfully to the surrounding country.

IONIAN ISLANDS.

The valuable and important labours, in which the Rev. Isaac Lowndes is engaged as Inspector-General of Schools in the Ionian Islands, have, for a considerable time past, presented an aspect of increasing encouragement and interest.

Among the sources of cheering influence by which our brother is sustained in the fulfilment of his arduous duties is the continued countenance and co-operation which he enjoys from the Senate, and the Lord High Commissioner, Sir Howard Douglas, to whose generous solicitude for the welfare of the community the efficiency of the excellent system of education now in progress is chiefly to be ascribed. The interests of female education are also vigorously sustained throughout the Islands, and the schools for instruction on the Sabbath are in a prosperous state. In addition to the other means employed to promote the well-being of the Greek population, a college or seminary, which will be of eminent service as preparatory to the higher studies pursued in the University, is about to be established in Corfu where Mr. Lowndes resides. The circulation of the Sacred Scriptures, and of Mr. Lowndes's Modern Greek and English Lexicon, with other important works, is actively continued. A letter from Mr. L. to the Foreign Secretary, dated Corfu, Oct. 11, contains the following :—

Since I last wrote to you, viz., in May, I have visited all the Ionian Islands, with the exception of Cerigo, for the purpose of inspecting the schools; and, taking into consideration the state of affairs in Smyrna, &c., and the sympathy felt in all parts where the eastern church predominates, I have found the schools in a much better state than I could have expected. The Government of these Islands has ordered books to be printed for a regular course of reading in the Lancasterian schools. These are now almost ready, and on the whole are very good. This method was adopted by the Government in consequence of the existing agitation, and probably has had much influence in preventing its further extension. Formerly the New Testament was almost the only book read in the schools, no other being used except a short catechism; but the books that are now prepared will, in future, form a prominent part of the instruction in the reading classes.

The higher schools in the different islands continue in a very favourable state, and the University in Corfu is advancing. On the whole, public instruction was never so widely extended in the Ionian Islands as it is at present. In all my visits to the islands and schools, I have met with the kindest reception and co-operation.

On general topics connected with his movements and labours, Mr. Lowndes writes :—

During one of my visits to the southern islands, I proceeded in the Ionian steamer to Patmos, and had the pleasure of meeting there two worthy Baptist Missionaries from America. Their sphere of usefulness is considerably circumscribed for the present, as they find it quite impracticable to attempt keeping schools, and are not yet sufficiently acquainted with the language to have much direct communication with the people, but are steadily applying to it. Yet they are not altogether without encouragement, for they are well supplied with Scriptures, and may be said to distribute them daily in considerable numbers and gratuitously, chiefly to Greeks who come from the interior of the Morea, and anxiously seek them.

My congregation in Corfu continues good. I am truly delighted with the Report of the Society for 1838, and with that of the British and Foreign Bible Society which I have also received. God is, indeed, doing wonders in the world, and surely the day is approaching when his salvation shall be universally diffused, and all the people shall praise him.

SIBERIAN MISSION.—ONA.

In addition to the gratifying statements inserted in the *Missionary Magazine* for November, as communicated by the Rev. E. Stallybrass, of the Khodon station, we have the pleasure to present the subjoined extracts of a letter since received from the Rev. William Swan, who occupies the station on the banks of the Ona. Besides his engagements, conjointly with Mr. Stallybrass, in translating and superintending the printing of the Mongolian Scriptures, our brother continues his daily services in the Mongolian language, not without the hope that, while under the Divine blessing, a few of those to whom he is the messenger of life have been brought into the fold of the Great Shepherd and Bishop of souls, the truth

is silently but powerfully commending itself to the hearts and understandings of the people at large. In connection with the female school, under the efficient and devoted superintendence of Mrs. Swan, there is a growing measure of encouragement. Mr. Swan employed a part of the month of August last in visiting one of the districts which comprise the neighbourhood of his station; he was accompanied by Mrs. Swan and some members of Mr. Stallybrass's family, and it was at this period that the interesting circumstances occurred which are stated below:—

Extract of a letter from Rev. W. Swan, Ona, Sept. 6, 1838, to the Foreign Secretary.

Intercourse with the people.

Our reception at the tents was varied. Some people who had never seen us before regarded us with evident distrust, not being accustomed to receive any visitors, but those who sought *theirs* not them. Often, however, before we left a resting-place, we succeeded in dissipating the suspicions entertained concerning us, and in convincing them that we sought only their good. At the tent of one old man where we remained a night, we were kindly treated; but it was not till the morning when we were preparing to depart, that he told us that he had two sons, then both at their hayfields, who could read, and for whom he requested copies of the books we were distributing. He received most thankfully a copy of each of the volumes we had with us, and we doubt not these will be attentively read, if the sons prove as much interested about them as the father appeared to be.

At another place we called at the tent of an aged man greatly celebrated for his learning and medical skill. I have known the man for many years, and have had many discussions with him on the subject of the truth. He has read, and praises, the New Testament; but while he declares that he believes the Gospel to be true, he thinks, very inconsistently to be sure, his own books true also; he lauds the doctrines and character of Christ, and yet follows Shigemoni! He has lately assumed the lama's dress, thus avowing himself a determined follower of the dogmas of that system. He was not at home when we came to his tent, but we were frankly received by his daughter, an interesting young woman, who has also put on the red dress, and shaved her head. Her only brother, who was likewise a lama, famed for his austerities and, according to their ideas, his superior sanctity, died lately; and, as usual upon the occurrence of such an event among the superior class of Buriats, the Kodokto lama who resides at Urgen, in China, (about 200 miles beyond Kiachta, the frontier Town,) and who is supposed to know all that passes in the spiritual world, was consulted by the relatives that he might inform them what kind of "birth" their deceased friend has obtained. In this case it was to be supposed, that so distinguished a lama would be represented as having found a happy birth. The answer returned was, that he had attained to Nirvan, (the Niraiwana of Sanscrit, often mentioned in Hindoo shasters,) the state of supreme repose, beyond all the vicissitudes and miseries of transmigration.

We found at this tent a company of lamas, and the young priestess, bustling about the tent, supplying them with their favourite liquor, spirits distilled from milk. She hastened also to prepare tea for us, and set before us various dishes prepared in their own fashion, and esteemed among their luxuries. The lamas were very much disposed to talk, although some of them were not very fit to reason, being already somewhat under the influence of their "strong drink;" but for the sake of the other Buriats who were standing and listening, I entered freely into conversation upon several important points which were started concerning the true way of salvation, and the false and deceptive paths which many followed. Among the lamas present was one whom I was particularly pleased to hear relate to his brethren some of the arguments and illustrations I had used in a former conversation with him, particularly in refutation of the vain hope the lamas entertain of becoming gods in the future world. More than once the whole company seemed to feel that the argument was against the lamas, and at one time the chief lama got up in confusion, saying, (aside, but loud enough to be heard,) "Oh! this is making us all wrong;" then adding aloud, "It is time for us to be getting our horses ready, let us be off;" and saying so, he bustled out of the tent, but soon returned and resumed his seat. Our presence seemed to have a repelling influence upon him, but it was counteracted by the attraction of the capacious vessel filled with spirits, and the latter seemed to have drawn him in again. I was thankful for the opportunity of plainly testifying and defending the truth of the Gospel, and exhibiting Christ as the only Saviour in the presence of so many lamas, and a tent full of people, who seldom hear their own doctrines con-

tradicted, or any other way to heaven spoken of, but that which they seek through prayers and prostrations, and offerings, to dumb idols.

Visit to Udinsk.

Since my return from the journey above mentioned, I have been at Udinsk, our district town about 160 versts distant. While there, I had a pleasing interview with the son and assistant of the Taisha* of the Bargusin tribe of Buriats. This is another tribe inhabiting the region farther up towards the north-east extremity of the Baikal, about 352 versts from Udinsk. This young chief is a good scholar, and speaks Russ fluently, has been at St. Petersburgh, and has already seen some of our books. I furnished him and his travelling companion, a fine-looking young man of the same tribe, with a copy of the Book of Psalms, and other books I had with me. Their country is another wide and promising field wholly unoccupied. Truly, the harvest is great, but the labourers are few!

In reference to the printing of the Mongolian Scriptures, Mr. Swan states, "The Second Book of Kings is now in the press."

MISSION AT RAROTONGA.

Letters from our brother, the Rev. Charles Pitman, dated in February last, convey the grateful assurance that the testimony of the Divine favour continues to be largely manifested towards this truly interesting and prosperous Mission. From these communications we insert the annexed statements, which will be read with deep interest and thankful feeling by all who love the cause of Missions, and whose desire and prayer it is that the Saviour may be increasingly glorified by the preaching of his Cross among the heathen. Writing to the Foreign Secretary at the above period, and after adverting to the cheering progress of vital religion in the field of his labours, Mr. Pitman proceeds to describe the closing scenes of several of the native Christians who had recently departed in the faith :—

Amongst the number, he observes, was one of our church-members, the first called by our Divine Master from the church militant, to join, I humbly hope, the church triumphant. Ko Uri was a young man of good report among his countrymen, and early gave himself to Christ. I had the happiness of admitting him into the Redeemer's fold by baptism, in the year 1829, from which time his conduct was truly exemplary.

After losing two children, a third was taken, then a fourth, then his wife. "Uri," I said, "You are greatly tried: God's hand is upon you." "Yes," said he, "what can we say to these things? God cannot do wrong." "Your little child looks ill. I am afraid she will not live." "Her life," he replied, "is in the hands of the Lord. He will do what is right." "Yes," I rejoined, "it is our privilege to pray for her, and use the means for her recovery, and leave the result with God." "Just so," he answered; "if it is the Lord's will to take her, his will be done." I then turned and conversed with the little girl, who was lying with her head on her mother's breast, and was much pleased with what she said. In a subsequent visit, when the mother, two children, and the father were all ill and unable to assist each other, I first conversed with the wife; and was much pleased with her views of Divine truth. She said, "Oh, go to my husband; his is the greatest disease; go to him." I left her, and went to his apartment, and instantly saw the change. "Ah, Uri," said I, "you are ill indeed." His two remaining children were lying by his side, both very much emaciated. After I had conversed with him and his children, he said, "Oh, teacher, go to my wife; that is the great illness and suffering; perhaps she will die." It was really affecting to see them all in such a state, and each considering the other's sufferings as the most severe. I endeavoured to comfort them both by the promises of the word of God. Shortly after, another child died, and a few days only elapsed, when a messenger was sent to say that Uri's wife was very ill. I went to see her. As soon as she heard my voice, she said, "Oh, here is *Pitimani!*" and when I appeared, she stretched out her hand, wasted almost to a skeleton. Looking stedfastly at me, she said, "I am near departing. I can neither eat nor drink." I said, "Your earthly course is nearly ended: how is it with the soul?" She answered, "My soul I have committed into the hands of the Redeemer." "Is it the desire, the *real* desire of your heart to be with Jesus?" "It is." "Do you love him?" "I do." "Do you frequently think of his love?" "Yes; and I have a great

* Chief.

desire to be with him!" "Do you think you shall arrive where he is?" "I *shall* arrive, (after a pause,) but perhaps not." "Do you think of your sins?" "Yes." "Do you pray for your forgiveness?" "Yes." "How can your sins be pardoned?" "Only through Jesus Christ." I then conversed with her, on the death of her children, and the probability of their meeting again, and if we all trusted in Christ that we should again meet where sorrow is unknown. Her countenance brightened, but she could not speak. I saw her no more.

Subsequent to the death of his wife, Uri recovered a little, and, I believe, preached once for me, but it was evident the disease under which he was labouring had firm hold on his constitution, and he was ere long confined to his room with his remaining child, which was also soon taken from him. He bore these repeated strokes with remarkable patience. I afterwards paid several visits to his cottage, read the Scriptures and prayed with him. I always found him perfectly resigned. Two or three young men, now candidates for church-fellowship, who met at his own house when in health to read together the Sacred Scriptures, and to be instructed by him, forsook him not, till they had conveyed his remains to the silent earth. His hopes for eternity were fixed on the Rock of ages, the true foundation. Just before he died, he said to me, I place *all* my confidence for salvation on the atonement of Christ. On Sabbath-day, May 14th, 1837, our friend and brother departed, to be, I trust, "for ever with his Lord." His relatives informed me that to his sisters he said, "I have been very near to the state of the blessed, and have seen something of the glory of God. O what glory! O how great! You two detained me from entering *into* it. (Probably disturbed his meditation by conversation.) This is the Sabbath, one of you go to the house of God, the other remain with me. Go, drink of the water of life; drink, drink large draughts. I shall not be long. To-day I shall be taken away." After dozing, he said, "Is the food come from in-land?" (meaning the chapel.) "No," replied his sister, "the people are assembling." To the lad Tekori, he said, "What do you think of the Cross of Christ? I have been viewing it. I am just come from it. O what do you think of it? I am going to Jesus." "Do you think," it was asked, "that you shall arrive there?" "O yes. To-day I shall be there; I am waiting for the food in-land," (meaning the text, &c.) Just before the service at chapel concluded, he exclaimed, "I have obtained the food, I have got it. O the joy! I am exceedingly filled with joy!" and expired.

The above, dear Sir, are the outlines of the history of an afflicted child of God. When I think of him and family, I cannot but indulge the hope that a whole family has arrived in heaven from this place. The great day will declare.

Referring to the death of a native teacher's wife who was admitted to church-fellowship in 1834, our beloved brother, Mr. Pitman, thus writes:—"Thursday, Nov. 16—Visited Iro's wife. She had repeatedly inquired if I was come, and asked what could detain me, as she was waiting to see me. As soon as it was told her I had arrived, she looked stedfastly at me, and said, very emphatically, "I am going, I am going to Jesus!" I said, "Is Jesus all your trust? Do you think Jesus will receive you?" "Yes, he will take me to himself." "Are you not afraid of death?" "I am not afraid of death. I long to be with Jesus." I endeavoured to ascertain the ground of her confidence, and have reason to hope it was well-founded. In speaking of the joys of the blessed, she would repeat the words after me, apparently with much delight; "No sickness there—no sin there—no evil there; the glory of Jesus, oh, that is good. My heart is with Jesus, my soul communes with Jesus." Her husband told me that just before I arrived she thought her departure was at hand, and exhorted him and all her children. "Do not," said she, "grieve on my account; there is no cause for sorrow. Do not turn aside from the path of life! I am very desirous that you should all seek the Saviour while he is to be found."

I took that opportunity of speaking to the family, and hoped that they would all listen to their dying mother's counsel. I then said, "I am going to the feast, you cannot as usual meet with us, and partake of this earthly food." "No," said she, "but I long for the fruit of 'the tree of life.' I thirst for the 'water of life.'" I said, "You will soon, perhaps, be at the fountain-head, and drink large draughts there." Just before I left, I again went to her apartment, but she was so weak as scarcely to be able to reply. At length, making a great effort, and at the same time fixing her eyes upon me, she said, "Where is your heart?" I replied, I hoped I had given it to the Saviour. "Ah," she exclaimed, "that is manea!" (excellent.) I said, "Where is yours?" She answered, very emphatically, "It is with Jesus." I then spoke to her on the joys which, I trust, awaited her; to which, in broken accents, she replied, "Good, very good." I alluded to her pain, she replied, "The path-way was very smooth, no evil in the way." After a while I again mentioned the great pain she appeared to suffer. She again replied,

"My journey is very pleasant." I took leave of her, saying, "We shall not again perhaps meet on earth." She could not reply.

Friday 17th.—As I came out of my room in the morning, I saw Taunga from the out-station. I knew his errand. "Is Iro Vaine dead?" I inquired. "Yes," was the reply; "she died about midnight." Just before her departure, she unexpectedly sat up, looked all around, and smiled upon her assembled family. To her eldest son she said, "My son, forsake your evil ways; return no more to folly, but walk in the path of life." To her eldest daughter she said, "My daughter, give your heart to the Lord: be his." She addressed her son-in-law and younger branches of the family, and then, with a pleasing smile, said to her husband, "Grieve not. Do not think much of me; but be entirely the Lord's. Give yourself wholly to your work. I have done. I am going to my Lord," then laid down and expired. She has, I trust, obtained all I could wish for her, a crown of glory. O the joy, dear sister, to meet thee in our heavenly Father's mansion! "A singular death, this," said Taunga, the native Christian, to me, this morning. "She smiled upon us all—spoke kindly to us—exhorted us—laid down and died." "Ah," I said, "such is the death of a Christian, a believer in Christ. The sting of death is taken away," &c. May her death be the spiritual life of many!

In a postscript, dated April 17, Mr. Pitman adds:—"I had the happiness of receiving thirteen members into Church-fellowship this evening."

ARRIVAL OF THE REV. MESSRS. CALDERWOOD AND BIRT AT THE CAPE OF GOOD HOPE.

On the 17th of September, the Rev. Henry Calderwood and Mrs. Calderwood, with the Rev. Richard Birt and Mrs. Birt, arrived in health and safety at Cape Town, per the *True Briton*. The letter communicating this pleasing intelligence is dated Sept. 28, at which time Mr. and Mrs. Birt were preparing to proceed to their station in Caffraria. Mr. Calderwood remains for a short time at Cape Town, to supply the place of the Rev. Dr. Philip, who, at the latter date, was on the eve of departure for the frontier.

LETTERS RECEIVED FROM MISSIONARIES, &c.

ULTRA GANGES, 1838. — Malacca, Rev. J. Evans, July 2. Rev. Messrs. Evans and Dyer, July 12. Pinang, Rev. E. Davies, July 1. Batavia, Mr. W. Young, Jun., June 30.

EAST INDIES, 1838. — Calcutta, Rev. Messrs. Lacroix and Bradbury, May 23. Rev. Alphonse F. Lacroix, July 7, and Aug. 23. Chinsurah, Rev. G. Mundy, May 16. Benares, Rev. W. P. Lyon, June 9. Mirzapore, Rev. R. C. Mather, May 28. Surat, Rev. A. Fyvie, August 31. Madras, Rev. W. H. Drew, June 21. Cuddapah, Rev. W. Howell, July 4 (two letters). Chittoor, Rev. J. Bilderbeck, July 9, 10, and 11. Belgaum, Rev. J. Taylor, Aug. 27, 28, and Sept. 3. Rev. W. Beynon, Sept. 3. Bangalore, Rev. J. Hands, Aug. 30. Rev. Messrs. Campbell and Rice, Aug. 1 and 30. Combaconum, Rev. J. E. Nimmo, Aug. 1. Coimbatoor, Rev. W. B. Addis, July 2. Trevandrum, Rev. J. Cox, Aug. 25.

RUSSIAN EMPIRE, 1838.—Rev. Messrs. Swan and Stallybrass, Sept. 6. Khodon, Rev. E. Stallybrass, Sept. 10.

MEDITERRANEAN, 1838. — Corfu, Rev. I. Lowndes, Oct. 11.

SOUTH AFRICA, 1838.—Cape Town, Rev. Dr. Philip, Sept. (no day specified.) Mrs. Philip, Sept. 12 and 28. Rev. Messrs. Calderwood and Birt, Sept. 28. Paarl, Rev. W. Elliott, Aug. 23. Theopolis, Mr. T. Edwards, Aug. 20. Caffreland, Jan Tzatzoe, Sept. 1.

AFRICAN ISLANDS, 1838.—Madagascar, Rev. D. Johns, June 30. Mauritius, Rev. D. Jones, June 28, Aug. 11. Messrs. Jones and Baker, Aug. 4 (three letters). Mr. E. Baker, June 27, July 16, and Aug. 5.

WEST INDIES, 1838.—Demerara, Rev. Messrs. Watt and Rattray, Sept. 7. Rev. C. Rattray, Sept. 12. Jamaica, Rev. Messrs. Barrett and Jones, Sept. 26. Rev. R. Jones, September 29. Rev. J. Wooldridge, Oct. 13. Rev. B. Franklin, Oct. 10, 11, and Sept. 30.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—To W. Brownlow, Esq., Highbury, for a parcel of useful books, 7 vols. Eclectic Review, &c.; to the Misses Poulton, Lavenham, for a parcel of dresses for the children in Rev. S. Haywood's school, Berbice; to friends connected with the Independent Sunday-school, Handsworth, near Birmingham, for a box of cotton prints, books, stationery, slates, and other useful articles, for the Rev. John Reid, Bellary, per Robert Boyle, Esq., Smethwick; to friends at Greenwich and Blackheath, for a parcel of books and magazines, for Mr. and Mrs. Taylor's schools, Demerara; to anonymous, for 5 pair of ladies' Holland wrist cuffs to Rev. J. Bodington and congregation, Ebenezer Chapel, Bermondsey, for 4 double hanging lamps, and 4 single standing lamps, for the Mission chapels in the West Indies; to anonymous, for 28 vols. old books, various; to the church and congregation under the care of the Rev. James Rowland, Henley-on-Thames, for a number of brass lamps and glasses for the chapels at the Missionary stations; to a lady, by Rev. John Campbell, of Kingsland, for 2 silver communion cups, at the disposal of the Rev.

Dr. Philip; to Mrs. M'Neil and friends, in Elgin, for a box of useful articles for Rev. Alex. Fyvie, Surat; to Miss Tozer, of Sudbury; to Mr. Butcher, Old Kent-road; to the Reading Society, Bond-street Chapel, Leicester; to J. B., by Rev. Thomas Mayes, Wigston Magna; and to Miss Jones, Peckham, for Vols. and Nos. of the Evangelical and other Magazines, pamphlets, &c.

MISSIONARY CONTRIBUTIONS,

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IRELAND.			
Belfast, per Rev. J. Morgan	19	0	0

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